Truths Principles:

OR,

Those Things about *Doctrine* and *Worship*, which are most surely Believed and Received amongst the People of God, called

QUAKERS,

VIZ.

Concerning the Man *CHRIST*, His *Sufferings Death, Resurrection, Faith* in his *Blood*, the *Imputation* of his *Righteousness, Sanctification, Justification*, &c.

Written to stop the Mouth of Clamour, and to Inform all who desire to know the Truth, as it is in *Jesus*, By the Servant of the Lord, *JOHN CROOK*.

To which is added, Somewhat Concerning the Difference between the Perswasions of REASON, and the Perswasions of FAITH.

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James Bristow
his Book 1720

MUSEUM

Mary Colman 1748

Kath: Jeffery's 1776

TO THE

READER.

IT being allowod by ſome late Adverſaries, that we are more Sound in the Fundamental Doctrines of the Chriſtian Faith than they thought of; yet they perſiſt to Object, that we have altered our Religion, and that our Antient Friends held Grievous Errors: I am therefore willing in the 81 ſt.

To the *READER.*

Year of my Age, that this following Treatise *should be Re-printed, that they may see what my self, with our Antient* Friends, *held in the Year* 1663.

JOHN CROOK.

Hertford, *the* 30*th of the* 10*th Month,* 1698.

Truths

Truths Principles;

OR,

Thoſe things about Doctrine and Worſhip, which are moſt ſurely Believed and Received amongſt the People of God call'd Quakers.

MANY are the Reports that are abroad concerning this People, not only as to their Practices and Deportments, but alſo as to their Doctrines and Beliefs. The former, time having in a great meaſure reſolved and worn out, as being the *Refuge of Lyes* for the Ignorant and Unrighteous to flee unto; but that ſtormy and wintry Appearance is well nigh *over and gone*, becauſe the Sun is ſo far riſen, *and the true Light ſo ſhineth*, that moſt begin to ſee, that thoſe Reports were but Lyes and Scandals,

raiſed as *Fig-leaves* to cover the nakedneſs of other Profeſſions, that begun ſo manifeſtly to appear, through the Light that ſhined in theſe Peoples *Lives and Converſations.* But though the firſt be gone, yet the latter ſtill ſticks with many, as not knowing what they hold, as to Doctrine, ſome ſaying, They deny *the Scriptures*, and *the Reſurrection of the Body*, and *all Ordinances*, with *the Man Chriſt*, and his *Death and Sufferings, and Imputation of his Righteouſneſs, and Faith in his Blood*, &c. Wherefore, for the ſatisfaction of all that would willingly be reſolved, and know the *Truth as it is in Jeſus*, I have written this ſhort Account of their *Faith and Belief*; and if it were poſſible to ſtop the Mouths of Clamourous Tongues, before Sentence be given againſt them by ſome ſignal Stroke of the Lord from Heaven, which he will undoubtedly, in his appointed time, reveal and make manifeſt, to the *Trembling of all Hearts* concerned therein, and *Tingling of all Ears* that ſhall hear thereof, when it ſhall be ſaid unto them,

The Holy ſhall be Holy ſtill, and he that is Filthy, let him be Filthy ſtill, Rev. 22. 11.

We believe, That the God of all Grace, hath given a Meaſure of Grace, or ſome *Manifeſtation of his Spirit*, and Light thereof, unto all Men, according unto theſe Scriptures, *John* 1. 9. *Titus* 2. 11. 1 *Cor.* 12. 7. *Neh.* 9. 20. and Experiences of all Men, who (at ſome time or other) do feel ſomething in their *Hearts and Conſciences*, that doth luſt againſt the Fleſh, and the Fleſh againſt It, and that theſe two are *contrary the one to the other*; one luſting after *Evil*, which is Evil; and the other after *Good*, which is Good; the one *Carnal*, the other *Spiritual*; the one from the *Earth*, the other from *Heaven*, Gal. 5. 16, 17.

We believe, By this Gift, Grace, and Inſpiration of the Almighty, Man only can come to *know the true God truly*; what he is, and how he works in the Hearts and Conſciences of People, to Regenerate them, and make them bear his Image, according unto

1 *Cor.* 1. 19, 20, 21. *Luke* 10. 21. and *Experiences* of all that ever were *Regenerate and Born again.*

We believe, That all the Errors and Miſtakes about God, and the things relating to his Kingdom, ſprang and aroſe from Mens wandering from this Gift of God, into their own Imaginations; whereby, though they *thought themſelves Wiſe*, yet they became Fools, and erred, *their fooliſh Hearts being darkened*, according to *Rom.* 1. not knowing the *Scriptures*, *nor the Power of God*, as it is written, *Mat.* 22. 29.

We believe and know, That this Gift and Grace of God appears in and unto all Men, that all may be without Excuſe, *accuſing* for the Evil, and *excuſing* for the Good, according to *Rom.* 2. 15, 16. ſhewing unto Man *what is Good*, and reproving of him in his own Conſcience for the Evil, whether Thoughts, Words or Deeds; and that this *Reproof of Inſtruction is the way of Life*, Prov. 6. 23.

We believe, That as the *true God*, and *Eternal Life*, is known only by the

the Light of this *Gift* and *Grace*, according unto the Scriptures, from which Light and Spirit of God came the Scriptures, both of the *Old* and *New Teſtament*, as it is written, 2 *Pet.* 1. 21. So can they only be *read*, as truly to be *believed*, *fulfilled* and *practiſed*, in the Light and Power of the ſame; and all that are out of this Spirit, muſt needs be *Ignorant* and *Unlearned* in the Apoſtle's Senſe, *who wreſt the Scriptures to their own Deſtruction*, as it is written: For *Peter* and *John* were *unlearned Men* outwardly, *not knowing Letters*, but inwardly read in the knowledge of this Light and Spirit of God, and *wreſted not the* Scriptures, *Acts* 4. 13. 2 *Pet.* 3. 16.

We believe, according to the Scriptures, 2 *Cor.* 4. 3. that whereſoever the Power of God is not known within, there the *Goſpel is hid* and unknown *unto them that are loſt, in whom the God of this World hath blinded the Minds of them that believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould*

ſhine

ſhine unto them, and God ſhould heal them; becauſe it is only by the Light of Chriſt, *the Power of God*, that the Creature comes truly to ſee himſelf in his loſt and undone State; from which ſight ariſeth a true Senſe in the Heart of the Creature, that makes him cry out of his Wretchedneſs, by reaſon of the *Body of Sin and Death*, which neceſſitates him to look out for a Saviour, whom God manifeſteth in and by the ſome Light, *that ſhines in the Heart*, on purpoſe *to give the Light of the Knowledge of the Glory of God in the face of Jeſus Chriſt, God's Image*, whereby God healeth the Soul: And therefore doth the Devil, *the god of the World*, ſtrive ſo much by the gifts of the Pleaſures, Profits, Vanities, and Luſts that are in the World, which he preſenteth to Men and Women now, as he did to Chriſt, in the Days of his Fleſh, when he ſhewed to him *all the World, with its Glory*; which Glory is, *The Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life*, whatever may make this Life happy (as it were) in

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the things that may pride it, or lift it up to ſit as *Queen:* And as Men and Women take and receeive theſe Gifts from the *god of this World*, their Minds are blinded, becauſe they believe not in the Light, which ſheweth them the Vanities of all the Gifts of the *god of this World*; which Gifts, the Devil knows (if they be received) will ſo *blind the Minds* of them that receive them, that they will not come to be ſenſible in the true Light of their loſt Conditions, ſo as to cry unto God from the deep and true ſenſe; for then God, out of the depths of his Love and Mercy, could not but *heal them:* And therefore, leſt the true Light ſhould ſhine *into them*, to give them the ſenſible Knowledge of themſelves, and God ſhould *heal them*, the Devil (as *god of the World*, by the things of the World) endeavours to *blind the Mind* (not the Brain-knowledge, but the Heart-feeling Senſe within in the Mind) leſt the *Light within* ſhould ſo ſhine, as God ſhould *heal them*; and all the Buſtlings of Satan, with his Gifts, are but

to

to blind the Mind within, leſt God ſhould *heal the Soul*, that complains to him from the true ſight and ſenſe of his Miſery, as in himſelf.

By this Grace and Gift within, we believe, That *to us (though in the World there be Lords many, and Gods many) there is but* One God, *the Father of our Lord Jeſus Chriſt*, witneſſed *within Man* only by the Spirit of Truth, that manifeſts both the Father and the Son; and theſe *Three* are *One*, and agree in *One*; and he that Honours the Father, Honours the Son that proceeds from him; and he that denies the Spirit, denies both the Father and the Son, and is *Anti-Chriſt*; but he that believes in the Spirit, and is led by it, is the Son of God, *Rom.* 8. 14. *As many as are the Sons of God, are led by the Spirit of God.*

We believe, The Scriptures bear witneſs unto, and teſtifie of Chriſt; but they ſay, *The Witneſs of God is greater than them; the Spirit it ſelf bearing witneſs with our Spirits, that we are the Sons of God;* For it is not the

the Scriptures without the Spirit, nor the Spirit contrary to the Scriptures, but the Spirit's diſcovering the Will of God in the Heart, or opening of the Scriptures in its own time and way, and not in or by the Will of Man, but as its ſelf pleaſeth (who ſearcheth all things, *even the deep things of God*, and manifeſts them unto the Soul) which giveth the perfect, ſound and ſaving Knowledge: For, ſaid Chriſt, *The Spirit ſhall take of mine, and ſhew them unto you:* And as holy Men gave forth the Scriptures, 2 *Pet.* 1. 21. ſo holy Men, and they only, come truly to underſtand them; and not proud or ungodly Men, becauſe their Hearts and Lives do not anſwer the Hearts and Lives of thoſe that gave them forth, as Face anſwereth Face in a Glaſs. And this we believe to be the reaſon, why ſo long Preaching (by Men of *Corrupt Minds*, who have and do handle the words *deceitfully*, for *ſelfiſh Ends* and *filthy Lucre's ſake*) hath brought forth ſo little Fruit, and been to ſo little Purpoſe, except to

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their Purſes and Bellies; for *had they believed, and therefore ſpoken, and ſtood in God's Counſel, they ſhould have profited their Hearers*, Jer. 23. 21, 22, 23, to the end.

Through this Gift, we believe, That Chriſt Jeſus (the Son of God) was manifeſted in the Fleſh, in the fulneſs of time. And this we know by the ſame *Spirit*, by which our Fathers believed he ſhould come, and *Abraham* ſaw his day; by the ſame do we believe he is come, and do ſee his day; as alſo by the Prophets and Apoſtles Writings, which *two-fold Cord is not eaſily broken.*

We believe alſo, according to the *Scriptures* of Truth, That *this ſame Jeſus hath God highly exalted, and given him a Name above every Name*, that *whoſoever believes in him, ſhall not periſh, but have Everlaſting Life*; and that there is not another Name whereby Man can be ſaved, than this Name of Jeſus Chriſt; nor is Remiſſion of Sins to be preached by any other Name. But as we do not believe that the Outward Letters and Syllables

bles are that Name, that are to be bowed unto by the Outward Knee, no more than the Letters or Syllables in the Words *God*, or *Spirit*, seeing the Scripture saith, *Unto God*, who is a Spirit, *every Knee shall bow*, Isa. 45, 23. But that Name which Saves, is the Power and Arm of God, that brings Salvation from Sin, and makes every Soul that names it, to depart from Iniquity. This is that Name which was preached, and which is preached through Faith, in which Name Remission of Sin is obtained: Therefore was the Outward Word *Jesus* given him, as his Outward Name; *Thou shalt call his Name* Jesus, *for he shall save his People from their Sins*: [Mark] *for he shall save*, &c. So that which Saves, is the Name, which is to be believed in, which is that Arm of God that brings Salvation, *when no Eye pities, neither is there any to help*; the Power of God that then Saves, is that Grace that comes from the fulness of Christ the Saviour: And without this Vertue, *Christ* and *Jesus* are but empty Names,

1 *Cor.* 12. 3. *No Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.*

We believe alſo, That this *Jeſus* died for, or becauſe of Sin, and Roſe again for the Juſtification of thoſe that believe in him, as well as to manifeſt to all the World, that he was the *Son of God*, and that he thereby *ſpoiled Principalities and Powers, and triumphed over them openly*, and *led captivity captive* in his own Perſon; yet we believe and know, by his Grace in our Hearts, that as his Name *Jeſus*, without Vertue and Power, is but an empty Word; ſo his Dying, without Man's Conformity to his Death, or being planted into the likeneſs thereof, or being crucified with Chriſt (as ſaith the Scripture, *Rom.* 6. 2, 3, 4, 5, 6. *Gal.* 2. 20.) will not profit Man, as to the Salvation of his Soul, no more than the naming of his Outward Name [*Jeſus*] doth at this day make People to depart from Iniquity. For we believe, and are ſure, that Man muſt dye Inwardly, as well as Chriſt died Outwardly

wardly (and must be put to Death in his Flesh, as Christ was) in his: For *he that is in the Flesh, cannot please God*, Rom. 8. 8. *neither cease from Sin*; but *he that is Dead, is freed from Sin*, Rom. 6. 7. And yet Man's Dying unto Sin, and the Root and Principle of it in himself, is so far from making void Christ's Death in his own Person, that it establisheth it to all those ends and purposes, for which it was intended of the Father. As the Cures which the Physitian doth, manifest and establish his Skill and Ability; so doth Man's Dying unto *Sin* and *Self*, and Living unto God, manifest and establish the Vertue and Power of Christ's Death: For as Man manifests his being risen with Christ, by his seeking the things that are above, *Col.* 3. 1, 2. so doth he manifest his Knowledge of the Death of Christ, by his *being crucified with Christ, and bearing about in his Body the Dyings of the Lord Jesus*; for as it is not an outward Belief, gathered from the Letter, that will change the Heart and Life (though the

Judgment and Opinion it may) ſo is it not a belief from the Hiſtory, or Letter only, that can give Man a ſaving Knowledge of the Death of Chriſt; but he muſt have the ſame *Glory and Power of the Father* in meaſure, working in him there, to beget Faith in his Heart, that he may believe unto Salvation from his own Filthineſs and Righteouſneſs, as well as confeſs with his Mouth, *Rom.* 10. and muſt have that *Spirit* in him *quickening his Mortal Body* as well as to believe that it was *in Chriſt, and raiſed up him from the Dead*, Rom. 8. 11. And this Man, whoever he be, Bond or Free, that thus believes the Death of Chriſt, and its Satisfaction to God, as well as its Uſefulneſs to Man, cannot make it void, nor divide It and its Vertue upon the Soul that thus knows it, but will ſay, here is a Dying Man witneſſing the Death of Chriſt, and nevertheleſs the ſame Man Living with Chriſt, and concluding, if Chriſt had not died, Man muſt have periſh'd in his Sin; this being the Way found out by God to recover him, whereby he knows

Chriſt,

Christ, *and him Crucified*, and what the Preaching of the *Cross* of *Christ* is, which is *Foolishness to them that perish*, but to them that are *saved*, *the Wisdom of God, and the Power of God*, 1 Cor. 1. 18.

By this Gift of God in our Hearts, we further believe, That Christ Jesus *Rose again from the Dead*, according unto the Scriptures, *and Sits at God's Right Hand* in a Glorious Body; and we believe that our low Estates and humbled Bodies, shall be *made like unto his Glorious Body, through the working of his Mighty Power, whereby he is able to subdue all things unto himself*; *and that this Mortal shall put on Immortality.* For tho' we believe, that Christ Jesus hath lighted every Man with his Light, whereby Man may come to know himself lost and undone, as before is said; yet therefore is not every Man saved, tho' the *Grace* that appears to all Men is *sufficient in its self*; but some have the Grace of God bestowed on them in vain, *not liking to retain God in their Knowledge*, tho' something within them shews them what is good;

but they reject the Counſel of God within, or againſt themſelves, to their own Deſtruction, Luke 7. 13. (ſee the Margent) And yet it doth not follow that the Grace is inſufficient of it ſelf, no more than it follows that Chriſt's Death is inſufficient, becauſe he *Taſted Death for every Man*, and yet every Man is not ſaved. Neither doth *Regeneration*, or the believing in the *Light* of Chriſt *within*, make void the *Death* and *Sufferings* of Chriſt *without* at *Jeruſalem*, no more than believing the Scripture-Teſtimony without, concerning Chriſt's *Death*, makes void the work of Regeneration and Mortification within; but as the Apoſtle ſaith in another caſe, ſo ſay I in this, *For as the Man is not without the Woman, neither is the Woman without the Man in the Lord*; even ſo is not the Death and Sufferings of Chriſt without at *Jeruſalem*, to be made void and of none effect by any thing within, neither doth the *Light within* make that of none effect *without*, but both in the Lord anſwers his will; for tho' there is, and may be,

a knowledge and belief of what Chriſt did and ſuffered without the Gates, in his own Body upon the Tree, and yet Sin alive in the Heart, and the work of Regeneration not known; yet it cannot be ſo where the *Light within* is believed on, and obeyed, ſo as to have its perfect work in the Heart, to Regenerate and make all things New, and to be of God; this Man can never make void what Chriſt hath done and ſuffered without: And yet this New Birth, or Chriſt formed within, and dwelling in the Heart by Faith, doth not limit or confine Chriſt to be only within, and not without alſo, but both within and without, according to the good pleaſure of the Father to reveal and make him known; for, *He fills all things, and the Heaven of Heavens cannot contain Him*, and yet is he at God's right Hand, far above all Heavens, in a Glorious Body.

And we alſo believe the *Reſurrection of the Juſt and Unjuſt*, the *one* to *Salvation*, and the *other* to *Condemnation*, according nuto the *Judgment* of the

Great Day; and then ſhall every *Seed* have its *own Body*, according to 1 *Cor.* 15.36,37,38. which we verily believe: *For if the Dead ariſe not, we are of all Men moſt miſerable.* But becauſe we dare not be ſo *fooliſhly inquiſitive*, as to ſay; *With what Bodies ſhall they ariſe?* Therefore do ſome ſay, We deny both the Reſurrection of the Body of Chriſt, and of all that are or ſhall be Dead: But this alſo is falſe; for *Every Man ſhall be raiſed in his own order*; but *Chriſt the firſt Fruits*, 1 Cor. 15. 23. And we believe, they ſhall be raiſed with the ſame Bodies, ſo far as a Natural and Spiritural, Corruptible and Incorruptible, Terreſtial and Celeſtial can be the ſame.

We further believe, according unto the *Scriptures*, concerning Faith, That that *Faith* is only true, which is *God's Gift*, and hath Chriſt Jeſus, the Power of God, for its Author and Object, and is diſtinguiſhed from the dead Faith, by its Fruits; For though in deſcription and definition they may carry a reſemblance, yet in nature are

as

as different as a Living Man is from a Dead, which wants not Form or Shape, but Life and Power. So ſaith the Apoſtle *James*, *As the Body without a Spirit is Dead, ſo is Faith without Works*; even ſo is that Faith which ſtands in the Wiſdom of Words, and not in the Power of God: By the one, Man is kept in captivity to the World, and the Things of it, but by the other he hath *Victory over the World*, 1 John 5. 4. and the *Seal* and *Witneſs* thereof in his own Heart, whereby it is *purified*, and God is ſeen; for the *pure in Heart ſee God*, Mat. 5. 8. This Faith differs Men now, and their Worſhips, as it did *Cain* and *Abel*; for, *by Faith* Abel *offer'd up a more excellent Sacrifice than* Cain, *Heb.* 11. By this living Faith, *Abel* ſaw beyond the *Sacrifice* unto Chriſt, the firſt-born of God, beyond the *firſtling of the Flock*, which he offered, and therefore God had reſpect unto *Abel* and his Offering; but God rejected *Cain* and his Offering; tho' he had Faith to believe it to be his Duty, yet ſticking in the Form,

and not flying on the wing of Faith unto Christ the *One Offering*, he missed the Mark, as all have done ever since that have gone in *Cain*'s Way of Worshipping, as well as killing Men about Worship. But we believe that Faith to be only true and saving, that flies over self-righteousness, as well as filthiness, unto the Fountain of Life in Christ; which Faith hath nothing of Man in it, but is *as the Breath of Life, by which the Soul lives*; not a bare assent to the Truth of a Proposition in the natural Understanding, but the Soul's cleaving unto God, out of a naturalness between *Christ* and the *Soul*; and so lives rather by Relation, than bare Credit, or Desperate Adventure and Hazard; not looking at its doing to commend it, but God's Love and Bounty in Christ the Light, to receive it; and yet Holiness is its delight, and he can no more live out of it, than the Fish upon the dry Land.

We believe, That this *Faith* keeps the Mind *pure*, the Heart *clean*, through the *sprinkling* of the *Heart* from an *Evil Conscience*, by the

Blood

Blood of Jeſus, which remits the Sin, and juſtifies the Soul, through the Vertue of this Blood received into the Heart by this living Faith, which receives all its Power and Vertue from Chriſt, in whom it abides as its Root and Object, whereby *Juſtification* is witneſſed *from Sin, not in Sin*, Rom. 6. 22. *But now being made free from Sin, and become Servants unto God, you have your Fruits unto Holineſs, and the end Everlaſting Life.*

We believe, That *Juſtification* and *Sanctification* are *diſtinguiſhed*, but not *divided:* For as he that Sanctifieth and Juſtifieth is one, ſo do theſe go together; and when the Soul hath the greateſt ſenſe of *Juſtification* upon it, through the Vertue of the Blood of Juſus by the living Faith, then is it moſt in love with Holineſs, and at the greateſt diſtance from Sin and Evil; and whenever there is a failing in *Sanctification*, there is alſo ſome eclipſe of *Juſtification* in the Eye of the *Soul*, until Faith hath recovered its Strength again, which it loſt by Sin's prevailing. For as the fartheſt and cleareſt ſight is in the

the brighteſt Day, ſo is it with the Soul, when it is moſt in the Brightneſs and Beauty of Holineſs, its Juſtification appears moſt Glorious, and and its Union and Communion moſt ſweet and laſting; and ſo, like two Twins, as they are much of an Age, ſo they are like one to the other; and *what God hath joyned together, let no Man put aſunder.*

We alſo by this Light believe, That Acceptance with the Father is only in Chriſt; and by *His* Righteouſneſs made *Ours*, or imputed unto *Us*; not by the Creaturely Skill, but by the Applicatory Act of God's Gift of Grace, whereby the Soul feels the difference between ſelf-applying by its own Faith, and God-applying by his Spirit, and ſo making Chriſt unto the Soul, *Wiſdom*, *Righteouſneſs*, *Sanctification* and *Redemption*: So that we believe, and are ſure, that there is a great difference between Imputation, as it is the Act of Man's Spirit, and as it is the Act of Free Grace, without Man's forcing. And ſo we diſtinguſh between Imagination and Imputation,

between

between Reckoning or Imputing that is Real, and Reckoning or Imputation that is not Real, but a Fiction and Imagination in the Creaturely Will and Power: And becauſe we are againſt the letter, we are clamoured upon, as if we denied the Imputation of Chriſt's Righteouſneſs, when it is only unto thoſe that are not made Righteous by it, *to walk as he alſo walked:* For, as the *Scripture* ſaith, It is not he that ſaith he is Righteous by the Imputation of Chriſt's Righteouſneſs, but *He that doth Righteouſneſs, is Righteous, as Chriſt is Righteous*, 1 John 3. 7. he that believes otherwiſe is deceived. And yet it is not Acts of Righteouſneſs, as done by us, nor as inherent in us, as Acts, by which we are accepted of God, and juſtified before him; but by Chriſt, the Author and Worker of thoſe Acts in us and for us, whereby we know that we are in Him, and he in Us, and we hold him as our Head; into whom all things are gathered together in One, even in Him.

We

We further believe, That God is only to be worſhipped, and not any Likeneſs that Man makes unto himſelf of God, from any view, ſight or knowledge that he hath had of him, but in every Act and Service, Man is to know what Subſtantially, as well as whom Speculatively or Notionally, he worſhippeth, as it is written, *John* 4. 22. *Ye Worſhip ye know not what: We know what we Worſhip; for Salvation is of the Jews.* And he that thus worſhips the Father, honours the Son by the ſame *Spirit*, which is one with the Father and the Son; in which *Spirit* only God is worſhipped, according to the form of its own chooſing, and manifeſting of it ſelf in and by, according unto the good Pleaſure of the Father, who is a *Spirit*, and limits Man unto the *Spirit*'s Form, but allows not Man to limit the *Spirit* unto his Form, though it be not of his inventing Originally, but of the Father; yet Man muſt no more limit God unto it, than he could command God to appear in it at firſt: For as he choſe it himſelf, ſo hath he reſerved

liberty

liberty to leave it at his pleaſure, *Who works all things after the Counſel of his own Will, which he hath purpoſed in himſelf*, that the Gift of the Knowledg of the *Myſtery of his Will* might for ever be acknowledged to be of his Grace, and from the Riches of the Glory thereof, according to *Epheſ.* 1. and Man be bound, but God free; Man bound to wait in the Light for God's Movings; but God free to move in whom, to what, and when he pleaſeth: Then Man is to go, when he ſaith *Go*; and come, when he ſaith *Come*; and ſuch *Servants do ſerve him*; and then there is no more Curſe, as in the Days of *Will-Worſhip* and *Voluntary Humility, but the Throne of God, and of the Lamb*, Col. 2. 18, 23. Rev. 22. 3, 4. and *they ſhall ſee his Face, and his Name ſhall be on their Foreheads.*

We believe alſo, That this Worſhip is *Spiritual* (and not *Carnal*) in all its Parts and Ordinances, and not to be impoſed by any outward Force, but performed by the inward Leadings of God's *Spirit*, according as the holy

holy Men of God were led and guided in the days paſt, who gave forth the Scriptures; all impoſitions of Worſhip outward being only enjoyned under the *Firſt Covenant*, that made nothing perfect, *until the time of Reformation*, ſpoken of *Heb.* 9. 10. But Chriſt being come, there is an end as well of ſuch Impoſitions, as of the *Meats* and *Drinks*, *and divers Baptiſms*, *and carnal Ordinances*, they being all but Temporary, and in order unto an end; but all to vail to Chriſt, the Sum and Subſtance of all, [*the Firſt*] pointed at by all, and [*the Laſt*] ending of all, the *Amen*. And he that thus Worſhips God in Chriſt, his Ordinances are Spiritual, not Carnal, and his Faith carries him beyond his Works, with Righteous *Abel*, and preſerves him, that he is not drowned in the Form, like *Cain*; neither falls he ſhort of the Glory of God, nor of his Aſſurance of Acceptance with him.

We believe there is one Baptiſm neceſſary unto Salvation, *Eph.* 4. 5. *One Lord, one Faith, one Baptiſm.* And this

this Baptiſm is Spiritual, of which *John*'s Water was but a Figure, *John* 1. 31. *That he ſhould be made manifeſt to Iſrael, therefore am I come Baptizing with Water*, ſaith *John*: And 1 *Pet.* 3. 21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us (not the putting away of the filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.* This one Spiritual Baptiſm into the Name of Jeſus Chriſt, is that which ſaves; the Water being but a Figure, that Chriſt might be manifeſt to *Iſrael*, who had divers Baptiſms impoſed on them, until the time of *Reformation*; but Chriſt the *Subſtance* being come, the *Shadows* flee away. And yet where-ever any believes they are commanded now by the ſame *Spirit* that commanded the Believers to be Baptized in the days paſt, either for the furtherance of the Goſpel, or trial of their Faith, we judge them not: but this Obedience is very rare to be found; and we could heartily deſire, that all would conſider ſeriouſly, whether literal

Sayings,

Sayings, obſerved only by outward reading, hearing by the Ear, or inward impulſes upon the Heart by the Divine Power, are the motives unto Obedience in this kind. And if Honeſty and Uprightneſs of Heart may be heard, we believe and know, the many dead Souls every where, notwithſtanding their Baptiſms, will be as ſo many witneſſes againſt them, by their groveling upon the Earth, as ſo many *ſlain* and *killed* Men by the *Letter*, while the *Spirit*'s quickenings have not been known in the true Baptiſm into Death. For we find by daily Experiences, that moſt Men and Woman live like *Pharaoh*'s *lean Kine*, only to eat up the Fat, and to envy thoſe that are not ſo lean-Soul'd as themſelves.

We believe alſo, That as there is one true ſaving Baptiſm, ſo is there one Bread or Body of Chriſt, which all the Saints do feed upon; and tho' they may be many, as to Perſons, yet their Bread is but One, and they all in it but One Bread. And this we believe is the *Fleſh that came down from Heaven*,

Heaven, John 6. 33. Though the outward *Jews* now, as then, murmur at him, becauſe he ſaid, *I am the Bread which came down from Heaven*, verſe 41, 42. But Chriſt (verſe 45.) to ſtop their Murmuring, tells them, that the knowledge of this Myſtery was only reveal'd unto them whom God (and not Man) teacheth, and no more than are *taught of God*, can ſet Seal and Subſcribe unto this *Truth in Jeſus:* Though we believe alſo, that Jeſus did take outward Bread, and brake it, and gave it to the Diſciples, as the Scripture ſaith; and this was a Figure of his Body (that was to be pierced and broken upon the Tree) and a Shew, to ſhew forth his Death until he came. And we believe he did araiſe again, and appear unto his Diſciples: *And all that believed were together, and had all things common*, &c. *And they continuing daily with one accord in the Temple, breaking Bread from Houſe to Houſe, did eat their Meat with gadneſs and ſingleneſs of Heart, praiſing God, and having favour with all People*, Acts 2. 44, 45, 46, 47. And we

 believe

believe that the Apoſtle, in 1 *Cor.* 11. 20. ſaith true, where he ſaith, *When ye come together therefore in one place, this is not to eat the Lord's Supper.* And all that he ſpeaks in that Chapter is not to perpetuate that outward breaking of Bread, otherwiſe than as the Believers did, that were *Filled with the Holy Ghoſt in ſingleneſs of Heart*; as before is ſaid; and yet we judge not thoſe who break outward Bread, and drink outward Wine, being in a belief they are commanded ſo to do, to put them in remembrance thereby of the Body and Blood of Jeſus Chriſt, by the *Remembrancer, the Spirit of Truth,* which is appointed by the Father *to lead into all Truth.* But to do it by Imitation, or Tradition only (as moſt do it if not all at this day) we know it is not an Offering unto God in Righteouſneſs, neither do we believe this to be the *Communion of the Body and Blood of Chriſt*; and yet, *the eating of the Fleſh, and drinking of the Blood of Chriſt,* we believe Man muſt know and witneſs, or he hath *no Life in him,* John 6. 53, 54.

53, 54, 55. and we believe that many are ſtriving now in their Spirits, as the *Jews* did, verſe 52. ſaying, *How can this Man give us his Fleſh to Eat?* And not only the *Jews*, but many of his *Diſciples* ſaid, *This is a hard Saying, who can bear it?* Verſe 60. And at verſe 63. he tells them, *It is the Spirit that quickens, the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are Spirit, and they are Life:* And he that hears and underſtands theſe Words that are *Spirit and Life*, will not be offended at what I have ſpoken of the *Fleſh and Bood of Chriſt*.

By the ſame Spirit and Grace we believe, That Prayer is an Ordinance of God, when performed by his *Spirit*, in its Words (and not thoſe which Man's Wiſdom teacheth) or without Words, *by ſighs and grouns which cannot be uttered*, and theſe ſo often as the *Spirit* it ſelf pleaſeth: But the Form without the *Spirit*, whether it be by Words of other Men's Framing, or Words of a Man's own *Spirit*, according to his Will, Time and Man-

ner; this is not the Prayer *that prevails with God.* And we believe there is none ſo weak and infirm, but this *Spirit* proffers its help at ſome time or other, though Man regardeth it not; and the more Man's Mind is gathered *within* from all viſibles, the more he comes to be ſenſible of the movings and ſtirrings of this *Spirit*, in its ſecret cries to God, anſwerable to the wants of that Man or Woman, in whom it moves and cries. And by the due watching thereunto, we believe and know *the Spirit of Prayer and of Adoption, that cries unto God*, comes to be diſcerned and diſtinguiſhed from a Man's own *Spirit* and *Will.*

We believe by the ſame Gift of Grace, that there are *ſeveral Miniſtrations, and ſeveral Operations*, according to 1 *Cor.* 12. and all *by the ſame Spirit*, as before the Law, and after the Law by *Moſes*, and after by *John* the Baptiſt, and *Chriſt* and his *Apoſtles*; and in all theſe the Miniſtration had acceptance with God through the management of the Spirit, and its rejection and diſlike of God for the want thereof.

And by this Spirit were the Scriptures given forth, and Holy Men of God did Speak, Propheſie, Preach and Pray as they were moved; and for want of it, *the Letter did, and doth Kill.* And for the further appearance and pouring out of this Spirit, anſwerable unto the Work and Service that God had for them them to do, they were to wait, as Chriſt commanded his Diſciples to do at *Jeruſalem*, to *receive the Promiſe of the Father:* For, by this *Spirit*, he that ſpeaks, *ſpeaks as the Oracle of God.* And therefore, as it was the Practice of the People of God in old time, to wait for the moving and ſtirring of this Spirit, that they might ſpeak *as it gave them utterance*, in the *evidence and demonſtration* thereof; ſo do this People (called *Quakers*) now; and according to its moving in their Hearts, they miniſter, according to the ſignification of the Spirit, whereby they underſtand both what and when to ſpeak, and when to be ſilent; as alſo, who they are that miniſter and ſpeak in their own Wills, *above the Croſs of*

Chriſt, which the Apoſtle was careful always to be in ſubjection to, leſt he ſhould make it void, by ſpeaking the Words which Man's Wiſdom teacheth; and therefore as the Saints did, ſo *we do believe, and therefore we ſpeak*: And ſuch Preaching and Speaking in Faith, as well as Praying in Faith, is acceptable unto God, as his Worſhip, and not otherwiſe.

And we further believe by the ſame Spirit, that the Sum of all Religion, according to Truth, and the ſignification of the Word [*Religion*] is, *Man not at Liberty in his will, but bound again unto God, by his having given to him, by the Light of Chriſt within, the true ſight and knowledge of himſelf, as in himſelf, as loſt and undone for ever; and from this ſight a true ſenſe to ariſe upon and remain with him*; from whence ſpring unutterable Groanes and Cries unto God, under the weight of the burden and wretchedneſs, by reaſon of the Body of Sin and Death; and then when there was none to help or pity in this ſtate, then his Mercy ſhewed in Chriſt the

Arm

Arm of God, which is revealed as an help, neither ſeen, nor known, where, how, or when to come at it, or meet with it: And this begets in the Heart of that Man or Woman, in, and unto whom it is thus revealed, Thanks and Praiſes unto God, for this *Gift* and *Revelation* of his Son, in this needful Time, whom the Soul ſees to be the Gift of *Eternal Love*.

And we believe and know, upon this *Love* and *Faithfulneſs* of God, is founded, built and eſtabliſhed, the *Everlaſting Covenant* (whereby not only all Men may be ſaved for its *ability*, but ſome ſhall be ſaved becauſe of its *prevalency*) *which is not like to the Covenant which he made with our Fathers*. And altho' *All Mankind* is not ſaved, yet it is not becauſe either of *Inſufficiency* in this *Covenant*, or becauſe of the *Weakneſs of the Grace* that appears in and unto all Men; but becauſe of *Man's will, loving Death, and chooſing his own Deluſions*, whereby *his Deſtruction is of himſelf*, and God *clear* of his *Blood*, in the free tender of his *Grace, Gift and ſtriving of his Spirit within*

him. For we know aſſuredly, according to the Scriptures of Truth, and Experience of all Souls that ever were truly converted to God, that though *by Grace Man is ſaved, not of himſelf,* but *by the free Gift*; yet as the old World did, and thoſe rebellious *Jews*, ſpoken of, *Acts* 7. who, as did their Fathers, ſo did they, *always reſiſt the Holy Ghoſt*; ſo do Men now. And yet in the tender of this Grace, and ſtriving of his Spirit, the Lord is a God ſo hiding himſelf in the management of this ſtriving, and miniſtration of his Spirit, as if it wholly depended upon Man's choice and conſenting, that Man's will, as to him, is (as it were) free in rejecting or accepting, *Life and Death being ſet before him*; whereby in the Wiſdom of God the propenſity of his Nature, as it came out of the Hands of his Maker, hath an advantage, by this dealing of God, to put forth it ſelf; ſo that Man is as free in the choice, as he is in the refuſal of the tender of Mercy and Help, and that with an *equal indifferency*, as it appears to him in this ſtate; notwithſtanding

withſtanding afterwards, in the further growth in this Grace and Knowledge of Chriſt, he ſees clearly and convincingly, that the Grace (that wrought hiddenly from his ſight and knowledge, in the firſt working, tender and miniſtration of God towards him) gained its conſent through its own prevalency in the Love of God; by which ſight and ſenſe, *Self* comes to be *abhorred*, and the *free Love* ſo *admired*, that he knows from firſt to laſt, all was of *Grace*, and *that free*; that *Self* is not able to Challenge any thing as due from what it had done, but *all of Gift*; and yet, as before, with ſuch an equal indifferency on Man's Account; ſo that God may and will appear to be juſt, both in condemning and Saving, and *the Juſtifier freely of all that believe in Jeſus, the Light of the World*.

Therefore, let all take heed how they diſlike this Miniſtration of God, and *ſtriving of his Spirit in their Hearts and Conſciences*, under colour and pretence of its *Inſufficiency*; and therefore they will not come to him, be-

cauſe

cauſe his drawings and ſtrivings are not ſo ſtrong as they would have them to be, looking for ſuch an overpowering and irreſiſtableneſs, as they are not able to withſtand and gainſay; leſt ſuch periſh through a wilful neglect, and for want of ſtretching out their hand, when the Lord holds out his; and ſo they periſh in the ditch, with a vain expectation of further Power, or cry in their Mouths, *Lord have Mercy upon us:* And ſo with the Sluggard, while they cry, *Yet a little more ſlumber and folding of the hands to ſleep, their Garden is overgrown with Weeds, and their Backs cloathed with Rags, and they Beg in Harveſt*; whilſt others that have *ſown in Tears*, not fainting, *do in due time reap in Joy*; and *not deſpiſing the Crumbs that fell from the Table*, nor *the day of ſmall things*, witneſs the *preſence of their Beloved, come down into his Garden, and walking among the Lillies.*

Let theſe things be truly conſidered, pondred and weighed in the true Ballance of *Light* and *Righteouſneſs*, leaſt any Soul periſh through the falſe weight

weight and meaſure; ſo ſhall my Soul rejoyce that any have eſcaped the Net of the Fowler, through the diſcovery of the *True Light*, and God have all the Glory, unto whom alone it belongs, and Man *aſhamed*, *confounded*, *his Mouth ſtopped*, and *he laid in the Duſt for ever*; and then ſhall my end be *anſwered* in writing theſe things.

J. C.

Concerning Perſwaſions *in Matters of Religion.*

THere is the Natural Man, and the Spiritual Man, and there are the Perſwaſions of each in and about Matters of Religion. There is the Perſwaſion of *Reaſon*, and the Perſwaſion of *Faith*.

The Perſwaſion of *Reaſon* is that Belief which Man receives into his Mind or Heart, from the Exerciſe of the Reaſoning Faculty: And this Perſwaſion in Matters of Religion is but Man's

Man's Opinion or Judgment, which, how certain or infallible ſoever it appear to him, yet may be ſhaken by a Demonſtration or Evidence of an higher Kind and Nature.

The Perſwaſion of *Faith*, is that Belief, which the New Creature receives into the renewed Mind, from the Evidence and Demonſtration of the Spirit, which openeth and manifeſteth the things of the Spirit, unto that Mind which is begotten and renewed by it. And this Perſwaſion is certain and infallible, however it may be ſtruck at and battered, by the Reaſonings of the Wiſe, Earthly Part, even in that very Man, whoſe Heart is thus perſwaded, by the Light of the Spirit of God, concerning the things of God's Kingdom.

Now the loweſt Perſwaſion of *Faith* is higher, and of a more noble Nature, than the higheſt Perſwaſion of *Reaſon*: Becauſe Faith is of an higher Principle, and of a deeper Nature and Ground, than Man's Reaſon is. But this (becauſe it appears not in Man's Sphere, but rather out of it, and is contrary

contrary to the line and reach of his Wiſdom) is accounted by him *Fooliſhneſs* and *Madneſs*. Thus is the Wiſdom of God (and the Children thereof) judged and condemned by Man in his day.

And how can it be otherwiſe? How can the Wiſdom of Man but judge that as *Fooliſhneſs*, whoſe Beauty and Excellency is hid from its Eye? But this is, becauſe the Wiſdom of Man is out of its place, not ſubjected to the Wiſdom of God, but exalted above it; therefore (as a Curſe unto it) is it ſuffered to lift up its ſelf in its conceitedneſs againſt, and ſo to Perſecute the pure Wiſdom of God, and the Birth thereof, that it might fall, and be broken, and ſnared, and taken, and its day deſervedly come to an end, and be ſhut up in the Shadows and Chambers of Eternal Darkneſs.

But what Ear of Man can hear this! Surely none that is whole in the line of Man's Wiſdom, Reaſon and Underſtanding, but that alone which is bruiſed, broken, and in ſome meaſure daſhed to pieces, by the inroads of

of a divine Life and Nature. This, in the leadings of that Life which hath broken it, and in the ſhining of the Light Eternal upon it, and into it, may be enabled to take up the Croſs to the Natural Part, and to die that Death with Chriſt, which preſerves from the Second Death, with the Miſery thereof.

Happy is he, who knows and hearkens to the Perſwaſions of God's Spirit, who is born of God, and taught to wait upon him, and worſhip him in Spirit, who receives his Religion from the Light of *Faith*, into the renewed Nature and Mind, and not from the Reaſon of Man, into Natural Underſtanding, which is eaſily corrupted, and cannot be kept pure, but alone by the indwelling of the Principle of Eternal Life in it.

For though ſuch may ſuffer very deeply in this World, from the Men of this World, (as the Subjects and Servants to the *Principle of Life* have done in all Ages and Generations) yet their *Principle* will bear them out, in which God will appear to ſtrengthen and

and refreſh their *Spirits*, and carry them up above all their Sufferings, in the Patience, Meekneſs, and Faith of the Lamb. And keeping to their *Principle*, they cannot be overcome, but muſt either live or die Conquerors, according to the Will and good Pleaſure of Him who ordereth and diſpoſeth of all things well, and bringeth Good out of every Evil, in diſpite of all the Powers of Darkneſs. And he that overcometh (whether by Life or Death) in the Lamb's Spirit, ſhall wear the Lamb's Crown, and ſit down in that perfect Reſt in the Kingdom of the Father, which will give the Hearts of all his Children full Satisfaction. In which aſſured Hope (Life ſtirring in our Boſoms, and quickening our Hearts with Love unto our God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this World, and lay down our Heads in Inward Peace, in the midſt of the greateſt outward Perſecution and Trouble. *Even ſo, O Lord, thy Will be done concerning this Generation of thy People, whom thou haſt*

haſt begotten to thy ſelf, and brought forth by thy Mighty Power, to Teſtifie to thy Truth in this preſent Day. Diſpoſe of them as it pleaſeth Thee, and let not their Faith in Thee, nor thy Faithfulneſs to Them fail, but let Them be a Praiſe to Thy Name throughout all Generations, and tendered by Thee as the Firſt-fruits of thine Appearance, in the glorious Light of the Everlaſting Day, after this great, long, thick and dark Night of Apoſtacy from the Life and Spi- of the Apoſtles, which hath ſo long eclipſed and covered the Brightneſs of thy Beauty from the ſight of the Earth.

Iſaac Penington.

James Bristow his Book
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